

The true and lyuely histo-

RYKE PVRTREATVRES
OF THE VVOLL
BIBLE.

194. *Hyman, on Planchet.*
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BY IEAN OF TOVRNES.
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TO THE RIGH

WORSHIPFULL AND

most vworthie, Master Pikeling,

embassadour of the kinge of //

Englande, Peter derendel

peace, and feli-

citie.



*Knowe, mi most discret and vertuous Master, that some amonge other shall be fonde, ready to blame this worke, bringinge for them, that no nede it was of suche purtreasures, sich we haue at libertie the- self stories, wherin we mai muche better knowe the pure truth reding the wholl, then to staie at a thinge vncertaine and drawen at pleasure: Some other shall be (knowe I well) wiche shall endeuer themselves to sai, that it is a thinge open-
A 2 lie for*

lie forbidden be the lawe of God, and allthought the
strong and faithfull mai without ani danger be-
holde them, vsing therof after their owne goode
discretion, that neuerthelesse, being sen of the
weake and simple, it mai be vnto them occasion
of fall: Other lickwise that, sith the hearing aboue
all our fine naturall wittes most diuin is allone
nedfull to saluation, wherwith we, as with an
instrument mete, must take and receaue the pro-
messes of God offred and presented vnto vs in the
holie scriptures, contenting ourselues we shulde
red them, with vnderstanding therto required,
and vndertake no further. To whome we, wil-
ling most faine them satisfie, aunswer: that, all
be it the letter well vnderstanded geueth plaine
and perfette knowlege of the thinges, neuerbe-
thelesse the true and lyuely purtreasures and
representations therof mai be, and (to sai better)
are good and profitable meanes, wherbe we mai
shirlie and with ease, kippe and graue in min-
de the wholl meaning of it, wiche otherwise
without often reding, and with muche werines
of witte

of witte might easilie be forgotten being vnto vs
in stede of true, cleare, and manifest argumen-
tes of the wholl subiect. For what a meane more
shirt, sure, and with no little pleasure easie
might ani man finde, to teache his childerne, and
suche as are not sen in the Bible withall, then to
shewe them, the stories well drawen, and lyuely
pourtreated nothing laking therto, but all thinges
therin sette out entierelie, after ward declaring
them hollie that, wiche thei represente? Or what
greater a pleasure, and recreation of minde might
a studious man haue, knowing all readie the sto-
ries, and being wel vsed, and sen therin, then to
se presentlie before his eies the thinges self, wiche
he had red to be passed longe before, the figure and
the letter coming, and agreing so well, that thei
seme properlie to be none other, but one self thinge,
disagreing onlie in this, that the storie telleth
thinges all readie passed, the wiche the figure as
calling backe to the present, sheweth plainlie with
all euidencie to the eie. Nowe as for that wiche
the other might sai, that to drawe and pourtreate

is forbidden vnto vs be the lawe and commaun-
dement of God, I graunt that, for to worship-
pe it, if then the weacke and simple (as thei
sai) do fall, that is to be imputed to them, not
the figures: sith so muche lacke that thei bringe
and prouocke to idolatrie, that rather thei tourne
cleane awai frome it, putting befor the eies the
sore punishementes and paines, wherwith the
childerne of Israel were punished, when thei
committed suche an abominable deed: As fore
the reste, thei mai se therin, but all examples of
good and holie liuing, that is to wite, howe god
hath all waies ben readie to healde, and beare
fauour to suche as did walke rightlie in his pa-
thes and waies: contrariwise greuouslie to pu-
nishe them, wiche rebell vnto him wolde none
other, but folow their owne will, and wicked
minde: to be shurt thei mai lerne euerie where the-
rin to flie, and escheue sinne, and with good a-
dresse to folowe vertu. As for the thirde, truth is
that be the hearing nedes we must receaue the
faith: iet neuerthelesse in her degree the syght is
greatlie

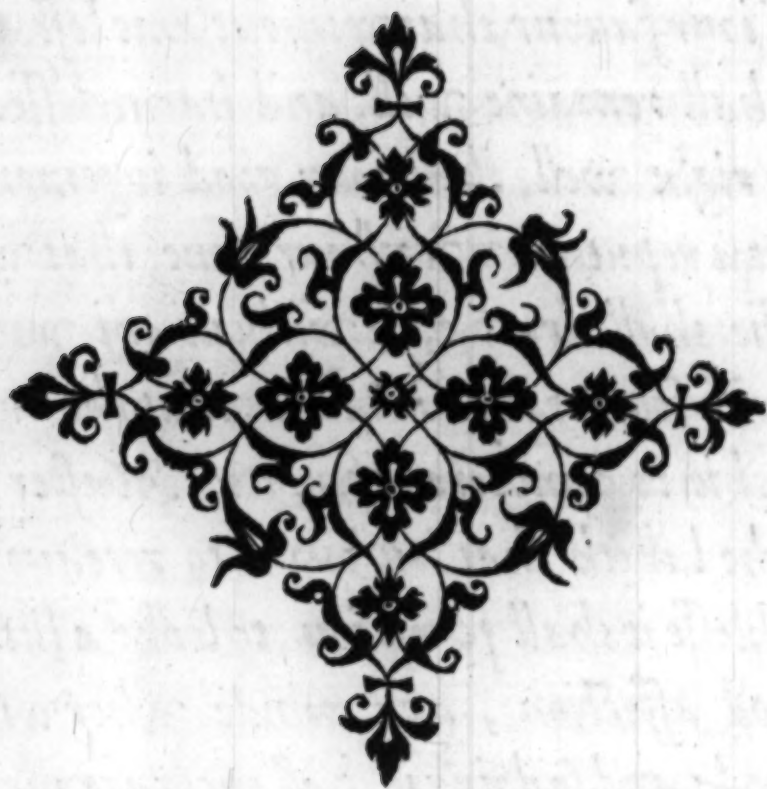
greatlie required, and nedfull, therwith to knowe
Goddes glorie and magnificencie in his workes, con-
sidered in the beginning he mad heauen and earth,
with other visible workes, acording our capacitie
shewing, and manifesting himself vnto vs, to the
ende, that be this meane we might come to the
knowlege of him, and seing plaine, that suche his
workes were fare more then of man, might knowe
lickewise that it behoued the worckman therof to
be without ani compareson mor excellent then anie
man was. If therfore be the meanes of the eie we
come to so a high and diuin knowlege, I can thinke
non other, but that in this it be goode and profita-
ble so that we will not abuse therof; thewiche
thinge might also happe of the hearing. For who
colde let ani man, that shulde heare tell or red some
storie neuer so godlie or shulde tell or red it him-
self, to imagine some idolatrie in his minde? and
that is liekwise against the lawe and commaun-
dement of God, being not onlie exterior, but also
interiour. If then i wil so bringe and call backe
thinges passed, red and heard in the trew, and

holie stories of the olde Testament, that the eie mai
also enioie therof, of a truth the intencion and
minde, nor the ende also, mai be but good, and
godlie. The wiche thinges with miself right well
considered, I haue thought it mete to endeuor
miself to translate the argument of eche figure in
Englishe meter, being likewise putte in sixe other
languages, to the entent that the countre, wherin
I had ben nourrished and brought vp, shulde in
no wise remain bastard allone, his tonge kipping
her place amonge other, readie to bring him like
comoditie. This therfor be me vndertaken and
ended, kippinge eurie wherlike measure, the thirde
person actiue of the Present, with the Aoriste,
likewise the Participle passiue of the preterite at
discretion, as comonlie in the speache is vsed, the
contractions also of the tonge obserued, morouer in
the Orthographye leauing y to the greke wordes,
vsing of our owne, as I thought it mete and con-
uenient, I being of the Frenshe nation, for mi
sauegarde and the workes, haue fonde none mo-
resure, then iou mi vertuous master presupposed
that

that ie borne in the countre, to the wiche naturallie
am affectionat, are at this time Embassadour
towards the Kinge of mi naturall lande, douting
no wise, but if iou will vouchesaue to take in
hande to kippe it a litle and defende, vnder the bu-
ckler of iour fauour, that without anie lost, or dam-
mage shall remaine woll, and harmelesse. For I
knowe right well, that iour good iugement is in
so great a reputation with eurie one, that wither-
war die shall drawe, all without ani withstan-
ding will folowe iou. Truth is, that the worke is
vnworthie to compeere before iour Mastershippe,
so muche laketh that iou ought to receaue it, ne-
uerhethlesse it shall plense iou, to looke a litle vpon
the good affection, and minde wherwith it is
presented: and so doing ie shall encorage me to geue
meself herafter to that thinge, wiche, mai be,
shall be better worth, to the seruice of iour

Mastershippe, whose lowlie and
humble seruaunt I am,
and shall

be.



THE PRINTER TO THE READER.



TH E affection mine allwaies towar-
de the hartlie earnest, louing reader,
being cōtinuallie commaunded of the
durie of mi profression, mai not but
dailie go about to satisfie the in this, wiche thow
desirest and lookest for in mi vacation, thewiche,
to mai please the, I wolde it were to mi minde so
free and licentious stretched at large, as it is be the
mishappe of the time restrained. Restrained it is
trulie, not of it self, but for the diuersitie of the
braines of this dai, some tender and delicat, the
other to rude, and grosse, and the last to straunge-
lie different frome them both, scrupulous, and ob-
stinate: so that without danger, or scandale, i mai
not delecte the with thesame thinges wiche for
the are more required, to the contentation of the
part harder to be contended, as the mor tickeling,
wiche is the sprit. For whose delectation I mai
not but

not but confesse, that the holie scripture is the chief
of all the other. And because that in this part,
wiche therwith mai edifie vs, I mai not (as I said)
wel reioisse the, I did looke to please the with the
other, that bringeth vp, wiche is the representation
of the holie Bible, to the ende that, if to w maie st not
enioi the letter so frelie, as thou woldest thiself,
thou maie st tapisse sure the chambres of thi minde
and remembraunce with the figures therof, and
mor honestlie, after vs, then thou doest the cham-
bres, and halles of thi house with ethnike stories,
thus euill becoming the faithfull. And when it
were but for a witnesse, and to bringe the to min-
de, that all the olde testament was but the image,
and figure of this, wiche we holde, I haue wold
faine figure it the here: to the entent also, that,
hauing often befor thin eies, the storie of the holie
Patriarches liuing, to w maie st so well conforme
thine at their exemple, that it mai be
to the fulfilling of goddes will,
and thi saluation,
So be
it.

GENESIS I.



*God the heauen mad in the beginning,
The earth and sea withall in perfitnes,
The moone and sonne in the skie bright shining,
Adam after mad to his one licknes.*

GENESIS II.



With liuing ghoast god mad Adam to liue,
 Permitting him to maintain in his breath:
 To eate of all except the frute of liue,
 Wiche did forbid vnder the pain of dearch.

GENESIS II.



*A heauie sleep on Adam god did cast,
Then frome his sid a ribbe of his plucking:
Therwith lightlie Eue his wif formed chaste,
And befor him laied her at his waking.*

GENESIS III.



*To Eve is come the serpent maliciouse
 Full quicke, and so right busie about here,
 Soon worcked, that (of their good enuiousse)
 The frute forbide thei eate both togethere.*

GENESIS III.



*This frute anon their both eies cleare opened:
 Wherfore a shame so to shew their nature,
 A figgers leaues plucking nigh them ioined
 To their bodies, making so couerture.*

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GENESIS III.



*God then knowing suche crastie deception,
 Adam called roughlie and sore chidding:
 His curse them gaue and his malediction,
 For dispising of his holie bidding.*

GENESIS III.



God eche of them with a garment of skinne
 Clothed, driueth out the faire place of pleasure:
 Then of the frute the waikipeth Cherubin:
 Wherfore with death pursued are anon sure.

GENESIS III.



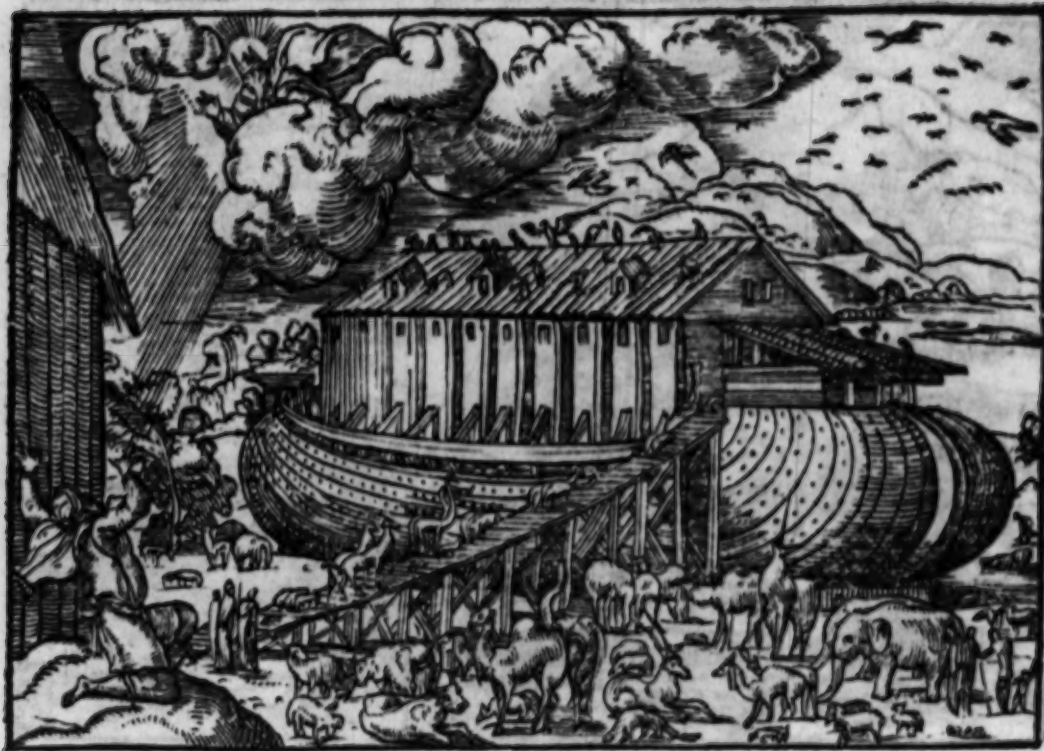
*With much dropping and sweat of his visage,
 Eateth Adam his bread new and moderne:
 Eve in sorrow and care of her menage,
 Geueth out great cries bringing fourth of childerne.*

GENESIS IIII.



*Cain cursed first of mans blood sheder,
Therwith sicking his one malediction,
Of enuie full smitting slaieth his brother:
Wherfore leeseth all hope of redemption.*

GENESIS VI. & VII.



God the deluge to Noe doeth forsai,
Commaunding him the arche to builde and do:
Then to get in with his suche as doeth sai:
For all mankinde with waters willeth vndo.

GENESIS VII.



*Of the skie scufes let all their waters skippe,
And lift in aire the arche to the cloudes plain,
Fiue moethes and more on their waues do her kippe:
Then whence thei came thei go all straight again.*

GENESIS VIII.



*The arche cometh on Armenies the hill:
 Perished is all trough the wholl worlde ronde,
 'Noe allone with his aline resteth still,
 Wiche dead backward findeth euri thing sterke
 dronde.*

GENESIS VIII.



*A lande come down an altare buildeth to praie,
 With pure cattell he maketh immolation:
 God doeth promise that neuer of liue daie,
 No man se shall suche other mondation.*

GENESIS IX.



Sealing this peace god in the skie doerh laie,
 The raine bowe his, and that token them giue:
 Then all blisfed forbiderh them to slaie,
 In ani wise no man that is alieue.

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GENESIS IX.



Cham cursed is of Noe his father,
 Wiche droncke leaueth him uncoured frowardlie.
 Sem then sorie with Iaphet his brother,
 Couer him go straight ther where he doeth lie.

GENESIS XI.



Nembroth the stronge to make speake of his name From
 Babel the toure buildeth with greate estages: God
 But god breacking and dissiping thesame, To g
 Confounded all his men in their languages. Wi

GENESIS XII.



Frome his countre Abraham doeth him part.
 God bidding him with all felicitie,
 To go a waie to Chanaan the part,
 Wiche doeth promise to his posteritie.

GENESIS XIII.



*Cattell and gooddes so muche Abraham haue,
 And Loth also on the earth feeding there:
 That ther shepherdes do their best and do braue
 To make sore warre amonge them together.*

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GENESIS XIII,



Wherefore leauing the place of Chanaan,
 Loth be counsaill separeth him shirtlie:
 With all his gooddes there leauing Abraham
 Cometh to dwell in Sodome willinglie.

GENESIS XIII.



*Melchisedech the high priest and good kinge,
 Breade wine bringeth him then his benediction.
 Of the boties wiche Abraham doeth bringe,
 To him he geueth the decimes in porcion.*

GENESIS XVI.



Abraham then Agar without faintise
 Knoweth in deed, be Saras owne counsaill:
 Great that she is here maſtresse doeth dispise:
 Wherfor greate ſo muſt flie with muche trauaill.

GENESIS XVI.



*God his Aungell within the wildernes
 Sendeth, telling her go the self humilie
 Agar before thi dame and good mastres;
 For thi childerne I will sure multiplie.*

GENESIS XVII.



*God Abraham plainlie doeth certifie,
 To haue a sonne with him great possession:
 To begette kinges in his owne progenie:
 Then him commaundeth do the circoncision.*

GENESIS XVIII.



*Of Sodomis the thre Aungels forſai,
 To Abraham the fearful euerſion:
 For their ſtraunge vice he doeth vnto god prai:
 Wherof he hath pitie nor compaſſion.*

GENESIS XIX.



*The Sodomites, the Aungels to take still,
The dore of loth will breake also down trowe:
But disloging with loth punishe their will,
And false desire, causing them ouerthrowe.*

GENESIS XIX.



*The Aungels straight led loth out of Sodome,
 His wif also and daughters far of sight
 Of heauens fire that Sodomites consomme:
 Of salte lothes wif becommeth statu bright.*

GENESIS XIX.



*Lo this daughters to saue his seed withall,
 Within a holl mad him dronke purposedlie:
 Wiche to his blood taking no heed atall,
 With eche of them medleth most pleasauntlie.*

GENESIS XX.



*Abimelech willeth be force detain,
From Abraham his deare and wedded wif:
But god him doeth to restore here again,
Threatning of him to ende the wicked lif.*

GENESIS XXI.



*Sara complaineth of Ismael sporting
With her deare sonne Isaac eurie daie:
But Abraham strif and noise eschewing,
Agar anon with her childe drineth awaie.*

GENESIS XXI.



Agar her sonne, in the wilde wooddes weping
 Under a tre laieth, of thirst willing die:
 Godis Aungell of them the voice hearing,
 Sheweth her a weall her childe to satisfie.

GENESIS XXII.



*Abraham willeth for to please godes highnes,
Of his deare sonne to make immolation:
But god knowing his wount true righteousnes,
Maketh him to leaue suche an execution.*

GENESIS XXIII.



*In Hebrom lande Sara endeth her last dai:
 Abraham paieth the sepulcher trulie
 To Ephron ionge wherin doeth her right lai
 The good olde man mourning most bitterlie.*

GENESIS XXIII.



*Here bucket faire vp Rebecca doeth holde,
The seruaunt drinketh therein all with his ease:
Rebecca then iet to water is bolde
His tene camels the better him to please.*

GENESIS XXIII.



As in the filde Isaac walketh loocking,
Cometh Rebecca frome Mesopotamie:
On his camels the seruauunt doeth her bringe,
Of Isaac to be the wif semie.

GENESIS XXV.



*Full of longe daies the owne dette of nature
 Paieth Abraham, and dieth veri swetlie:
 His good childerne within the sepulture
 Nigh be Sara do laie him for to lie.*

GENESIS XXV.



*Of Rebecca ar borne all together
 The twines mamed Esau and Iacob:
 The wicke holdeth be the foote his brother,
 When thei brought fourth in hast do waill
 and sob.*

GENESIS XXV.



*Frome the filde cometh Esau a hunger,
And his brother Iacob selleth and maketh sure,
For certain meat that he eateth a sonder.
(Wherfore repenteth his) primogeniture.*

D



*To Palestins Isaac doeth him saie
His wiues brother, out of his owne nation:
Abimelech seing them both to plaie
Through a window, blameth the said fiction.*

GENESIS XXVI.



*Isaac doeth (whill the dearth is) remain
 In Palestine, his flockes make good encrease:
 Wherfore enuied Abimelech taket pain,
 Stried his waters, to drine him out with ease.*

GENESIS XXVI.



*Abimelech of Isaac hath minde,
 Seing that god fauoureth him greatlie,
 And peace with him with an othe he doeth
 binde,
 Allthought he hath handled him most roughlie.*

GENESIS XXVII.



*Esau leeseth his deare benediction,
Be Rebecca counsaill his owne mother:
Wiche doeth so well led the simulation,
That to Iacob doeth giue it his father.*

GENESIS XXVIII.



*A lader seeth Iacob frome earth allone
 Touching the skie, Aungels, theron passing,
 Slombring that whill the heade vpon à stone:
 God then apeereth to him muche promising.*

GENESIS XXIX.



*Rachel leading here sheepe to the water,
 Iacob the weall doeth vncover vpon
 Then here kissing, and doeth so woorcke after.
 That her he wedeth with her sister anon.*

GENESIS XXX.



*Baren Rachel a longe time doeth remain:
Often therfor to Iacob maketh her mone:
But god mightie setteth her out of this pain,
For she bringeth fourth Ioseph childe of her owne.*

GENESIS XXXI.



*Jacob leauing Laban soon cometh awai,
 Rachel softlie her idole taketh with her:
 Laban after goeth and cerche them that dai:
 But findeth nothing wherfor kisseth them both
 ther.*

GENESIS XXXII.



Considering their auncient strif and olde,
 Iacob seing Esau in doute cometh,
 Assuring him the Aungell with him bolde,
 Wrestleth plain, wherfor crepell becometh.

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GENESIS XXXIII.



*But of Iacob the childerne it permitte
 Will not Sichem witout circoncision,
 And without doute their father do promitte,
 To fulfill it for their last conclusion.*



*Ioseph the childe to his brother doeth tell
 All the dreames his, wherfor thei without rest
 Enuious are, and to se him do swell,
 Of their father knowing him loued best.*

GENESIS XXXVII.



*Ruben telleth them that he willeth not defill
Handes, with the blode of non of his bretherne:
But if it pleaseth, that his clothes taker hei wilt,
And so cast him into the olde cisterne.*

G E N E S I S X X X V I.



*To slaie him quite Iudas doeth not consent,
But to sell him to marchauntes willeih obei:
To whome passing that wai thei all content
Do sell him straight, for good readie monei.*

GENESIS XXXVII.



*Iacob seing sent to him frome the filde,
 Of his deare sonne so beraied the garment:
 Thinking to be, with some of the beastes wilde,
 All deuoured, sore doeth mourne and lament.*

GENESIS XXXVIII.



*Iudas awei goeth se his sheepe to sheare,
 Thamar knoweth it, wiche him deceaue
 wolde for,
 Disguising her, faire clothes on her doeth weare,
 And leaueth mourning then goeth him tarie for.*

GENESIS XXXVIII.



*Iudas mad her of a fate kidde promes
To lie with her, and of him gage she hilde:
Then of Phares vnknownen the crastines,
And of Zaram, in wai gate her with childe.*

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GENESIS XXXVIII.



*Of all his flocke a faire fate kidde milking
Bindeth Iudas, and to her doeth it sende,
His man finde her iet in the filde thinking:
But fonde is not ther about at the ende.*

GENESIS XXXVIII.



*For to burne her Iudas did pursue on
 After Thamar, knowing her sure with childe:
 Then is forced straight to leaue her allone:
 When she shewing the gage plain he behilde.*



*Be the marchauntes in to Egypte is brought
The good Ioseph, detained be enuie:
Wiche for monei of Phutifar is bought,
Of Pharaon chief of gendarmerie.*

GENESIS XXXIX.



*Be his chaste clocke his mastres doeth him draw
To laie with him, Ioseph willeth not consent:
Wherefore criiing saied, when so fast him saw,
Ioseph it was, that with force take her ment.*

GENESIS XXXIX.



*Wherefore (harde of Phutifar, this saiing
That she maintaineth in liing veritable)
All in a rage of rest taketh nothing,
Till that he be prisonner miserable.*

GENESIS XL.



*Tow prissoners their dreames all did declare:
The meaning told Ioseph as came to pas,
Within thre daies that the geollers of care
Deliured one, the other hanged was.*

GENESIS XLI.



Pharaon willeth, that is dreame be exponde:
 The southsaiers and augures of his lande
 Holde all peace, none that can speake is fonde:
 Ioseph therfor frome prison thei demande.

Ioseph
 Of
 Of
 W

GENESIS XLI.



*Ioseph declare doeth the darcke dreames so right
Of Pharaon, that with his deliuring,
Of this riche kinge, is then fonde in the sight
Woorhie, to haue of Egypte the ruling.*

GENESIS XLI.



*Of all iowels Pharaon abonding,
 To be clothed Ioseph causeth and araied,
 Him of the worlde sauour be name calling,
 Maketh him of his to be woorshipped and praied.*

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 Iosep
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GENESIS XLI.



*To seuen ieres of hunger to pouruai,
 Ioseph hauing of god the prouidence,
 Plentie of wheat, and meal apart doeth lai,
 In seuen ieres that be of abundance.*

GENESIS XLI.



*Be Pharaon Ioseph is in mariage:
 Tow childerne faire he hath anon after,
 One Manasses, in the floore of his aage,
 Then Ephraim, wiche folowed the other.*

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GENESIS XLII.



*Thei do finde in putting out their forment,
 All their monei, wherfor their feare is more:
 For good Ioseph Iacob is in tourment,
 For Simeon, and Benjamin mourneth sore.*

GENESIS XLIII.



*Ioseph doeth them the steward recomaunde,
 When Benjamin beholderh befor his eiene:
 Of a banquet then the meate doeth comaunde,
 For at none dai he willeth with them dine.*

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GENESIS XLIII.



Within their sakes, Ioseph iet ones again,
 All their siluer and monei causeth to laie:
 Within the same of Benjamin biddeth plain
 His great cup sette, and then sendeth them awai.

GENESIS XLV.



Beniamins necke about both armes doeth reche,
 And kisseth them all with a loue amiable,
 On them weping, recouer doeth the speache:
 Then Pharaon maketh ioie vnestimable.

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GENESIS XLVII.



*The Egiptiens citizens with other,
 Sell their gooddes all to Ioseph, and knowlege,
 Some corne to haue, but the priestes asonder
 Do kippe all theirs, be kingly priuilege.*

GENESIS XLIX.



*His towelue childerne Ioseph mad all there come:
Then to them all gaue his precious blissing,
Readie to die, and all their time to come
Did them reuele, be high prophetising.*

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GENESIS L.



*Now his father Ioseph bringeth to Ebron,
 Thewiche is dead, for to burie him ther:
 Iacob living had praied so to be don,
 The good olde man, and therto mad him swear.*

GENESIS L.



*Of Pharaon in the territorie
Iacob childerne fare abroad there do dwell:
Dead in Egipte Ioseph all thei burie
Well imbaumed, in a little cornell.*

72.

E N D E.



EXODI I.



*A new kinge then, Ioseph no wise knowing,
Israel all did sore vexe, and tourment,
Therwith shirtlie them all vndo thinking:
But them he mad mor encrease, and augment.*

EXODI I.



*Wherefor for spite he commaundeth all midwiues,
 All put to death childerne male, that are borne:
 But fearing god these piteable, and good wiues
 Lest them aliuie, and slain to be them sworne.*

EXODI I.



Pharaon then comaundeth then to be drond
 Shirlie with speede, full of vnpaciencie:
 All the folke then, that teares to poore is fond,
 Goeth to drond them, in their innocencie.

EXODI II.



*Moses mother of him then a bed brought,
 His deare father a whill him kept and hidde
 For his beautie, then him rushes among sought
 In water lai, to do as the king bidde.*

*The
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 His*

EXODI II.



The kinges daughter fonde him in great pitie
 The rushes amonge, wiche to him fauourable,
 As god did please, him to saue thought worthie,
 His owne mother giuing him for nource able.

EXODI II.



*A brother his Moses seeth outraged,
 Be maliciouse an Egiptien damnable:
 This wronge seen, is so well auenged,
 That wond to death, he hideth him in sable.*



Of the Hebrews tow chidding most roughlie,
Moses cometh them to rebucke, and take:
One outrageous tellerh him stubburlie,
Willt thou slaughter mor on me vndertake?

EXODI II.



Pharaon biddeth to seeke as manslaughter
 Moses abroad, straight to him kill, and slaie:
 But god willeth that he leaueth that quarter,
 The kinges furie better eschew to maie.

EXODI II.



Their beastes coming at the weall to water
 Daughters seven, of Madian the priest,
 Of the sheepearde Moses was the master,
 To will greue them, refrening all their list.

EXODI II.



Ietro after be his daughter him fette
 Sent to that place, seing the personage,
 Receaueth of him the promes with ioie greate,
 To giue to him, his daughter in mariage.

EXODI II.



*Dead Pharaon, Israel doeth him mourne,
 Euen as wonded, with extreme affliction:
 His voice of god is hard plain at that turne,
 Wiche for his paines had great a compassion.*

EXODI III.



God to Moses sheweth him in Oreb mount
 Ther in a shroobe, as flamme that doeth strenght
 lacke:

Wiche coming nigh the holie place as wont,
 The shoes on feet, god maketh him to go backe.

EXODI III. & IIII.



*Moses is made of Israel captain,
 Be his handes god willeth his workes shew.
 straunge,
 Promising him be his might high, and plain,
 To an ader his rod at will to chaunge.*

EXODI IIII.



*Aaron cometh speake in the wildernes,
As god willeth, to Moses his brother:
Wiche blissing him biddeth him in readines,
To Pharaon go tell all together.*

EXODI IIII.



With tokens thre thei shewed manifest,
 Of Israel that god them thither sent,
 To bringe them out, seing them worthie best:
 Israel all thanketh god to serue him bent.

EXODI V.



*For Israel of his paines to soulage
 Cometh Aaron, with his brother Moses,
 Desire the kinge, not so greue them nor charge:
 But mor for this the people doeth oppres.*

EXODI VII.



*Aaron laieth before this wicked kinge
 This his rod down, wiche chaungeth to ader:
 The same also be inchaunters making:
 But denooring the first killeth the other.*

EXODI VIII.



Neuerthelesse Pharaon bursteth for spitte:
 God knowing then that other willeth not do,
 Maketh springe out manie frogges in Egipte,
 To infest ther, the meate and drincke vnto.

EXODI VIII.



So forced then doeth permitte sacrifice
 To Israel, censing him do wronge:
 Moses readie apeasing the iustice
 Of god mightie, maketh die the vermine spronge.

EXODI VIII.



Euen as befor he sheweth them naughtie face,
 Swelleth with wrath, taketh his false obiectes:
 God chaungeth the dust to dogges flies in that
 place,
 Wiche do pricke kim, beastes, also his subiectes.

EXODI IX.



*He doeth repent, and falseth his promes,
 Euen as befor goddes people doeth moleste:
 God causeth die, to refrain his hardnes,
 Beastes eurie one, in his countre with peste.*

EXODI IX.



This heauie strocke softned his stubburne hart,
 Caused him know God, shewing himself a fear:
 Moses maketh cesse tempesting eurie part,
 Apeasing god wiche is sor in anger.

EXODI X.



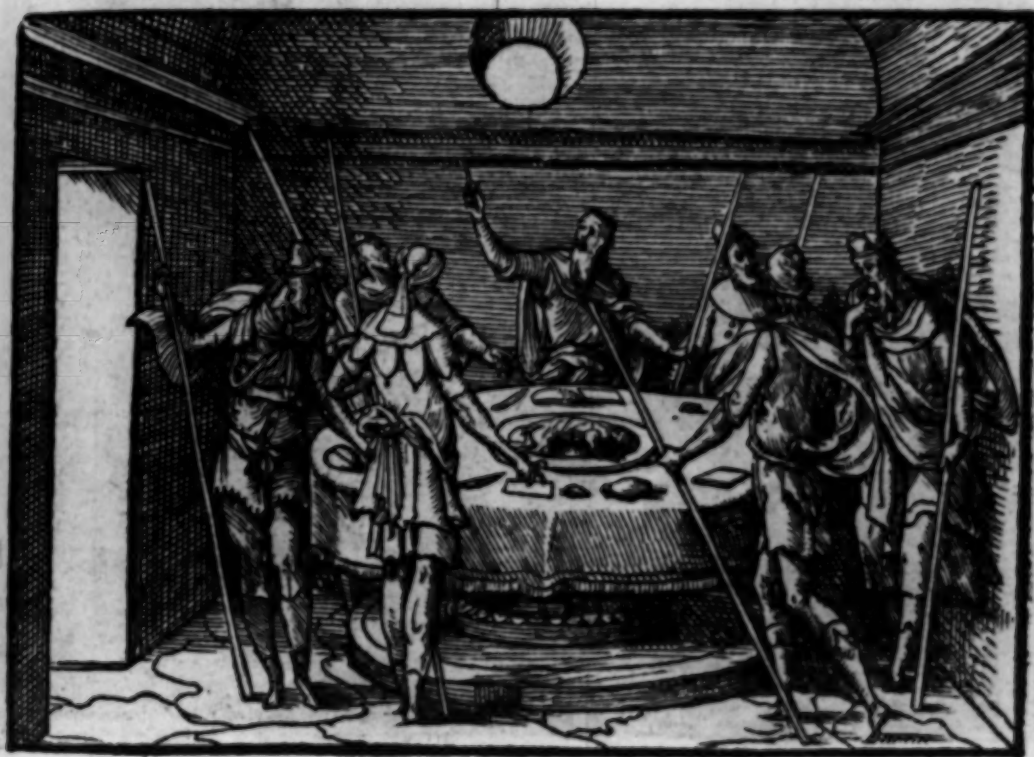
Pharaon then doeth himself humilie,
 Finding at tast to bitter his owne sinne:
 The armes in aire Moses god praieth humblie,
 The grasshoppers to driue the red sea in.

EXODI X.



Using all waies these his aunswers terrible
 Pharaon, so the lord God doeth prouocke,
 That in his lande a darcknes most horrible
 Is be thre daies, all troubling without mocke.

EXODI XII.



Nowe Israel eateth the lambe spoiles,
 As god therof hath mad the ordonnaunce:
 Wiche the passage willeth so be knowen doutles,
 In wiche he tooke of Egiptiens vengeaunce.

EXODI XII.



*All the first borne of man, both and of best
 Goddis aungell killeth quite out of hande,
 For the sore sinnes of the kinge manifest:
 Wherfor crieth out all the people of his lande,*

EXODI XII.



The Egiptiens leaue vnderfull richesse
 To Israel, frome Egipte him sending:
 God maketh it bringe with them be craftinesse,
 Of that spoilling them, for their deseruing.

EXODI XIII.



*Moses to God first borne doeth sanctifie:
 Wherfor with beastes maketh immolation,
 Wiche doeth redeme mans blood, and purifie,
 Receauing death, be their decollation.*

EXODI XIII.



*Marching be dai, God for their good adresse
 Them of a cloude a colonne sendeth a wai,
 Wiche guideth them still in the wildernes,
 Going befor in aire be eurie wai.*

H

EXODI XIIII. & XV.



*The Egiptiens with death are apeased,
Upon the banckes of the red sea ar laied:
Of Israel the childerne ar pleased:
Then praising god, a faire cantique is saied.*

EXODI XV.



*Marie Moses, and Aaron sister
 With a tabrette, beginneth allone to plaic
 Women singing folow her glad after,
 For together their god to praise, and prai.*

EXODI XV.



*Israel maieth nomor forbeare the thirste,
 In sur desert the water is bitter:
 Their sodainlie beginneth to murmur first:
 Moses tourneth it then to swetnes after.*

EXODI XV.



*In Helim place most pleasaunt to the eie,
Findeth Israel twelue faire, and good fountaines
To him pleasing, with palmes seuentie,
Campeth him self ther, to forgette his paines.*

EXODI XVI.



*Israel meate in Sin hongrie doeth lacke.
 Aaron ther, and Moses doeth disspitte,
 Saiing leauer to haue be remained backe
 With Egiptiens, and haue died in Egipre.*

EXODI XVI.



God at the nede neuer forgetting his,
 Causeth him flie of far quailles a great sight,
 For to shew him that of gooddes the spring is,
 And in the campe lodges and tentes down to
 light.

EXODI XVI.



*The mightie God of his people louing,
 Be fortie ieres frome the skie mad to rain
 Mennne, of the tast of honnie sauouring,
 Floore of formment, mad as coriander plain.*

EXODI XVI.



*It pleaseth God his manne ordinarie,
 A dai onlie to Israel to last:
 Wiche keeping it row, to the contrarie,
 Findeth it in woormes, and stinche wiche thei
 must cast.*

EXODI XVI.



*Halowed is of god the creatour
 The seventh dai, in the wiche he did rest:
 Of his bidding the people zelatour,
 Sabbatizing doeth no woorck man, nor best,*

EXODI XVI.



*Aaron laieth the manne in tabernacle,
For to be shewed to the posteritie:
That thei mai se how their god be miracle,
Fed Israel in a desert hongrie.*

EXODI XVII.



*In Raphidim no water maieth be fonde:
 Moses feareth lesse to death be stoned:
 The god of healde biddeth him strike the rocke
 sonde,
 Wiche muche water pooreth well seasoned.*

EXODI XVII.



*To Israel Amalech warre doeth make,
Thinking his campe with armes all to vndo:
The swerd in hand Iosue putteth him backe,
Moses the handes lifting the aire vnto.*

EXODI XVIII.



*Jetro cometh se Moses in wildernes,
 Wiche receaueth him as well he doeth deserue:
 Of Pharaon then telleth the wickednes,
 And the tourment, wherwith he did them serue.*

EXODI XVIII.



*Moses the causes of the people doeth heare,
Ietro seeth well, that he taketh to much paines:
He causeth make that heape to him thei beare,
Good and faithfull Iudges, with righteous
captains.*

EXODI XIX.



*All Israel campeth himself in the plain
 Nigh be Sina, whence he willet go awai:
 Moses allone goeth vp to the mountain,
 For to his god, wiche calleth him speake, and prai.*

EXODI XIX.



God willeth that his peopell vnderstande:
 Moses cometh then him to sanctifie,
 That be this meane against death he maieth
 stande.

And his garmentes causeth him purifie.

EXODI XIX.



*The smoking hill the greate trompette did blaw:
The people hard the voice of god in fire,
Wiche with great noise to Moses giveth his law,
Wherin sheweth him his zeale, and good desire.*

EXODI XXXII.



On God liuing Israel doeth not passe,
 Seing Moses long in the mount remain:
 Maketh in Oreb cast a calf in a masse,
 Then as his god doeth him prai and retain.

EXODI XXXII.



*Befor this calfe is offring immoled
Be Israel, that his god doeth forgette:
And so his faith most holie violed,
Lightlie sinning be idolatrie greate.*

EXODI XXXII.



*Being therfor nomor of god mindfull,
His wholl minde is therto sette, that he must
Eate still, and danse, for his bodie sinfull,
Far frome his god, willeth liue at his lust.*

EXODI XXXII.



Moses doeth se Israel him self marre,
 And to his god wickedlie do wronge:
 Wherfore angrie, the tables breaketh with great
 care
 Of his sweet lawes, wiche first in his hart spronge.

EXODI XXXII.



*The calfe hath mad to burne anon after:
To Israel childerne gaue it to drinke,
Puluerised, dissolued in water,
That of their sinne the tast might deper sincke.*

EXODI XXXII. & XXXIII.



God ſpeackerh roughlie againſt Iſrael all,
 Moſes therof is in heauie tourmentes:
 Iſrael then doeth weping prai, and call,
 And clothe himſelfe, with his mourning
 garmentes.

EXODI XXXIII.



*Moses him selfe putteth in the tabernacle:
 God speaketh to him in a colonne firie:
 The people then shamefast at the oracle,
 Doeth him woorshippe, seing the misterie.*

EXODI XXXIII.



*Allmightie god befor Moses doeth passe
 Putteth his hand, on his eies and visage:
 Shewing therbe that no man seeth his face,
 But that of death passe he must the passage.*

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EXODI XXXIIII.



With God Moses fasting endeth without pain
 Of nightes fortie, and fortie daies euer.
 The holie law is in tables putted again,
 The wiche with feare thei must kippe, and reuere.

EXODI XXXIIII.



Moses cometh frome Sinai the mount,
 The princes are come se him at his coming:
 Aaron is with them wondring not wount,
 To se frome fare his face with hornes shining.

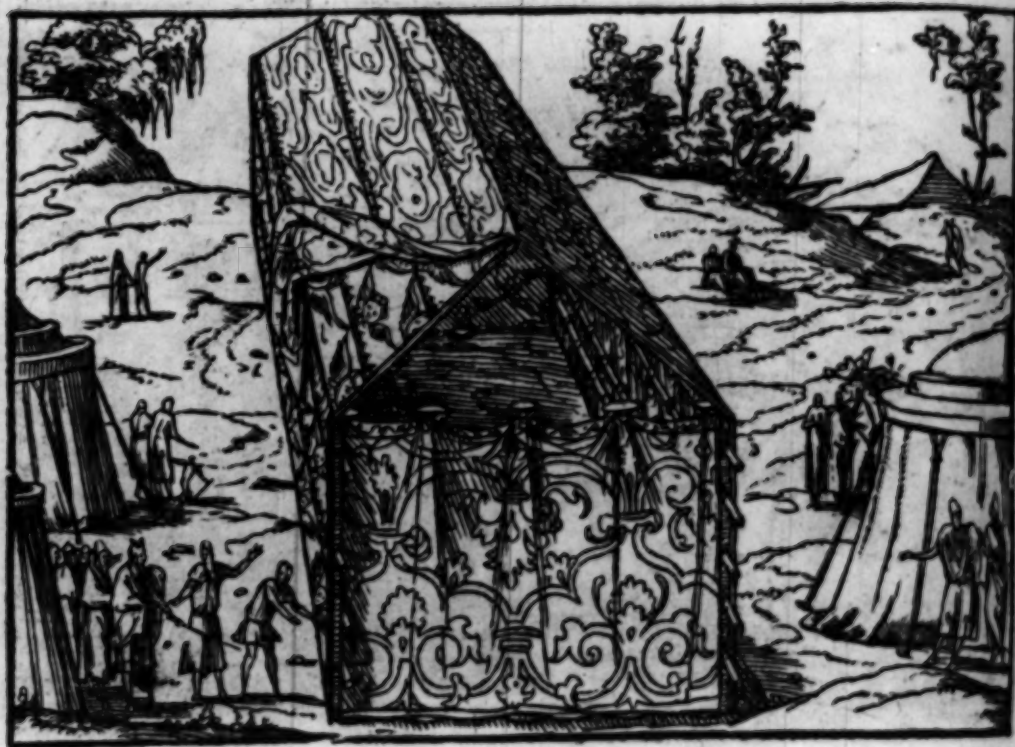
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EXODI XXXIII.



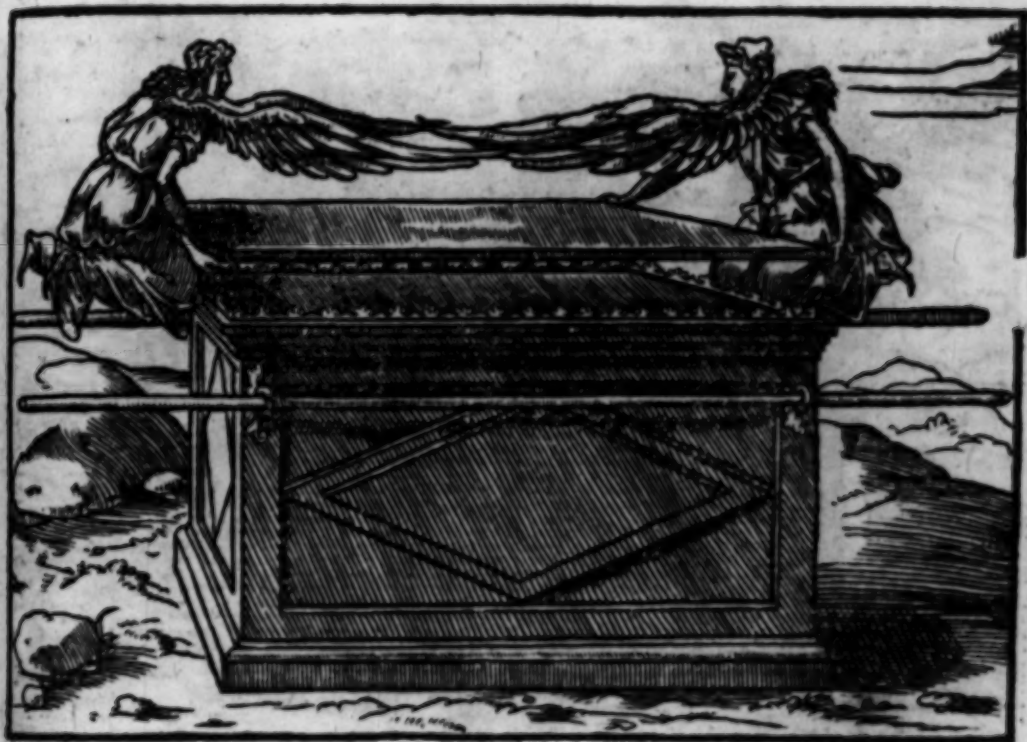
Speaking to them this godlie personage,
 Seing thei haue lacke of strenght in their eies,
 For to se him, doeth couer his visage,
 That so thei mai better heare the wordes his.

EXODI XXXVI. & XXV.



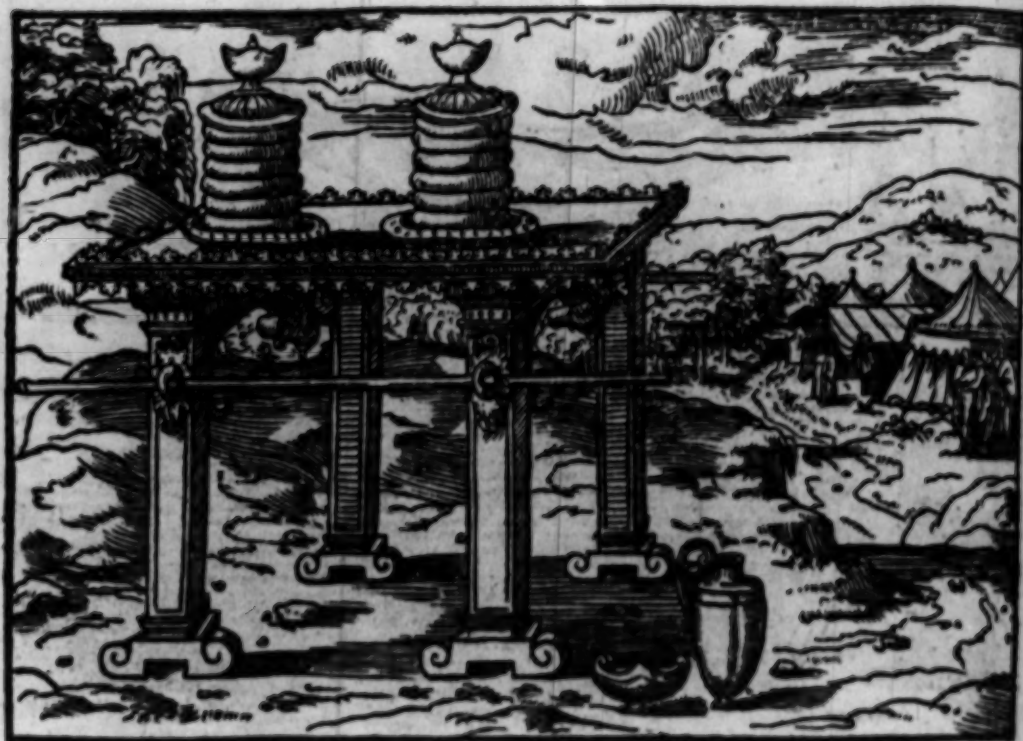
*It is ended with all fine browderie,
On great pillers with art well measured:
At hoopes of golde hangeth the tapisserie,
With golden woorcke all the pieces figured.*

EXODI XXXVII. & XXV.



*The praïing place is as god hath bidden:
Towe Cherubins of an worke excellent,
Under the arche with a riche crowne girded,
To laie therein the lawes of testament.*

EXODI XXXVII. & XXV.



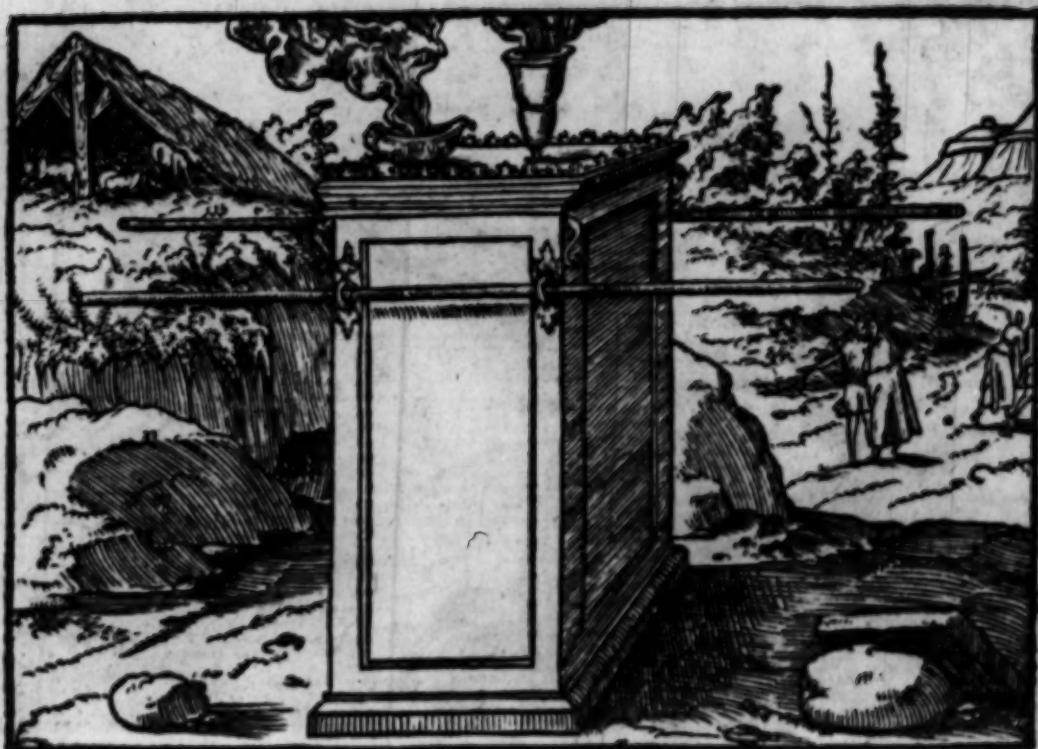
*Of the same are all the vases, and the table
 Wherin the bread is of proposition:
 Euen so as god of the worcke admirable,
 Frome point to point mad clear declaration.*

EXODI XXXVII. & XXV.



*The candellstycke of pure golde is hanged,
 Ther for to light in the sanctuarie,
 Wiche with fve braunches to their riche stocke
 ioned,
 Seuen tapers holde for luminarie.*

EXODI XXXVII. & XXX.



*An altar mad (coured with golde) four squarre,
To wise mor high kiping good proportion:
All waies smocking vpon swete perfumes are,
Wherof god maketh the right composition.*



*The altar then is mad of sacrifice,
 With brasse coured, in pieces thinne and small:
 All instrumentes to that meete, and propice,
 As pottes, gredirons, brandirons, caudrons
 withall.*

EXODI XXXIX. & XXVIII.



Of Aaron the garment the high priest
 Is finished, according goddes bidding:
 And so well mad that non fairer mai list,
 For to shewe plain, that it is goddes finding.

EXODI XL.



*Moses maketh the holie hallowing,
With all deacking of the Sanctuarie:
With oile maketh the godlie anointing,
For goddes bidding it is ordinarie.*

EXODI XL.



*Being ended of the Sanctuarie
 The worcke, then ther goddis highnes doeth light
 In ronde about, and aboue doeth tarie
 Be dai cousing it, a cloude faire in sight,*

EXODI XL.



*Ended the dai, anon it doeth become
In shining fire, and a light most goodlie:
Wiche miſſing not euen as the night is come,
Burning ſparcleth, about the place holie,*

EXODI XL.



*When Israel seeth the cloude awai moue,
And that leauing the holie place doeth part:
Soduinlie thence doeth vncampe and remoue,
And folowe it, wether it goeth the part.*

68.

E N D E.



LEVITICI IX.



*A fyre coming from god and skie aboue,
The sacrifice vtrerlie doeth deuoore:
Israel this seing falleth down with loue
Praiseth his god, and woorshippeth at that hoore.*

LEVITICI X.



Nadab with him Abiu a fire straunge,
 To the lorde god against his will do offer:
 Wherfor angrie doeth ield them both their
 chaunge:
 For painfull death with heauens fire do suffer.

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LEVITICI X.



*Their both bodies dead (most fearfull spectacle)
 Moses causeth be men in readines
 To be cast out, fare frome the tabernacle,
 For so to be an exempell sport les.*

LEVITICI XXIIII.



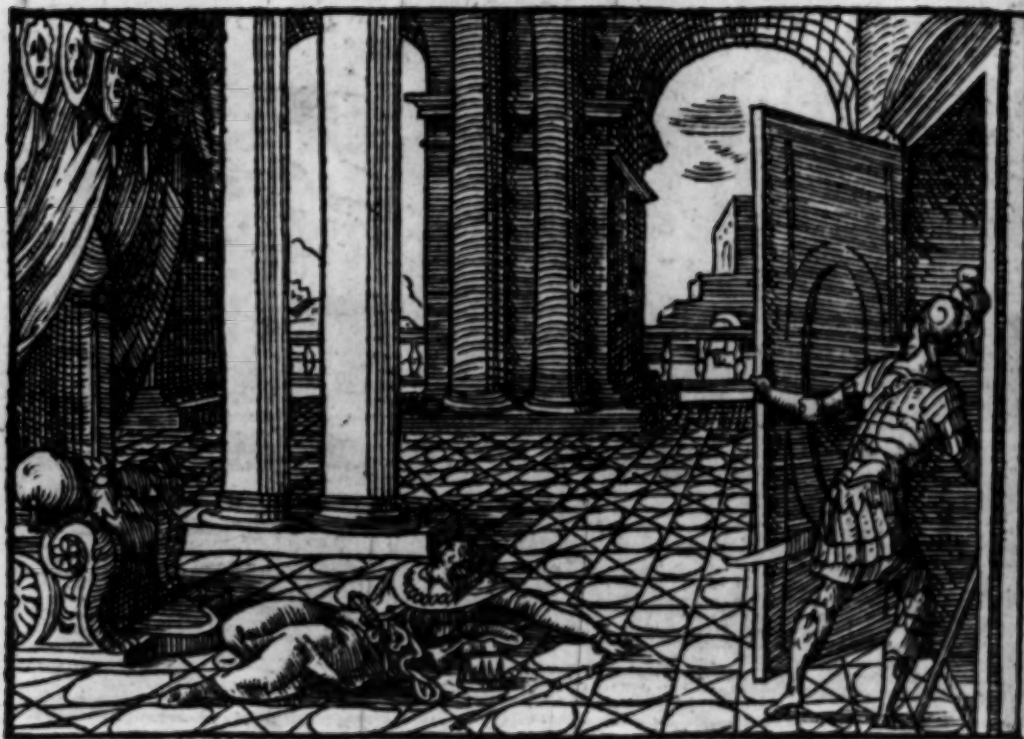
*Moses causeth to be stoned a ionge man,
With false witnesse proued a blasphemmer:
Fare from their camp the people to him ranne,
To kippe the law of their deare redemer.*

*God.
Fort
All
Wic*



God sheweth then the good prophete Moses,
 Fortelling him of his liue the passage,
 All the cornels of the lande be promes:
 Wiche he doeth se frome Nebo mount at large.

I V D I C V M I I I .



*For Israel to put in his fredome,
Eioth Eglon slaied, king full of richesse:
Be this Moab the burden in his rome
Of Israel bearing, doeth him oppresse.*

*Ton
Sor
But
Iah*

I V D I C V M I I I I .



*To wentie ieres wholl Sifure prouoker stoute,
 Sor Israel did pursue, and assaill:
 But him hydding ones not sure, and in doute,
 Iahel his head came to perce with a naill.*

I V D I C V M V I I .



*When Gedeon behilde throw the waters,
Thre hundred full of his men to be drond,
In their handes laid trompettes, both and rapers:
So victorie on his ennies he fond.*

*Ha
A
Fo
A*



Having killed his bretherne on a stone,
 Abimelech was forced ielde the ghoast:
 For besieging with sor warre Thebes, anon
 A strocke he had, of a woman with lost.



*Be Sanson stronge at some foxes tailles wer tied
 Fagettes burning, wherof troubled did starre
 The Phijistins, left awai go vntied
 Be suche a meane, that all corne thei did marre.*



*A thousande men with a chickebone did kill
 Of a dead asse Sanson, wiche frome the same
 Seeth spring water, wherof he drinketh his fill,
 When to his helpe god calleth him, and his name.*



Of Booz wheat Ruth began to gather,
 And nigh to him is she so bolde to come:
 The good Booz vittals bidde to giue her:
 Then she so wise, willerh his wif become.



*The wicked spirit entring in the bodie
Of kinge Saül, for for him to tourment:
Dauid plaing, with swete a melodie
Diuinlie mad him awai to absent.*

I. R E G V M X I X.



*Micol David to be killed fearing,
Faineth sicknes a bed kepe him, and binde:
Then an image all hearie ther laing,
Thinketh to chaunge of the king thesame minde.*



David willeth not, auenge him of his kinge,
 Allthought it laieth in his power vtterlie:
 Onlie on him the great daunger hanging,
 Of him in care, sheweth him faithfullie.

I. REGVM XIX.



Nicol David to be killed fearing,
 Faineth sicknes a bed kepe him, and binde:
 Then an image all hearie ther laing,
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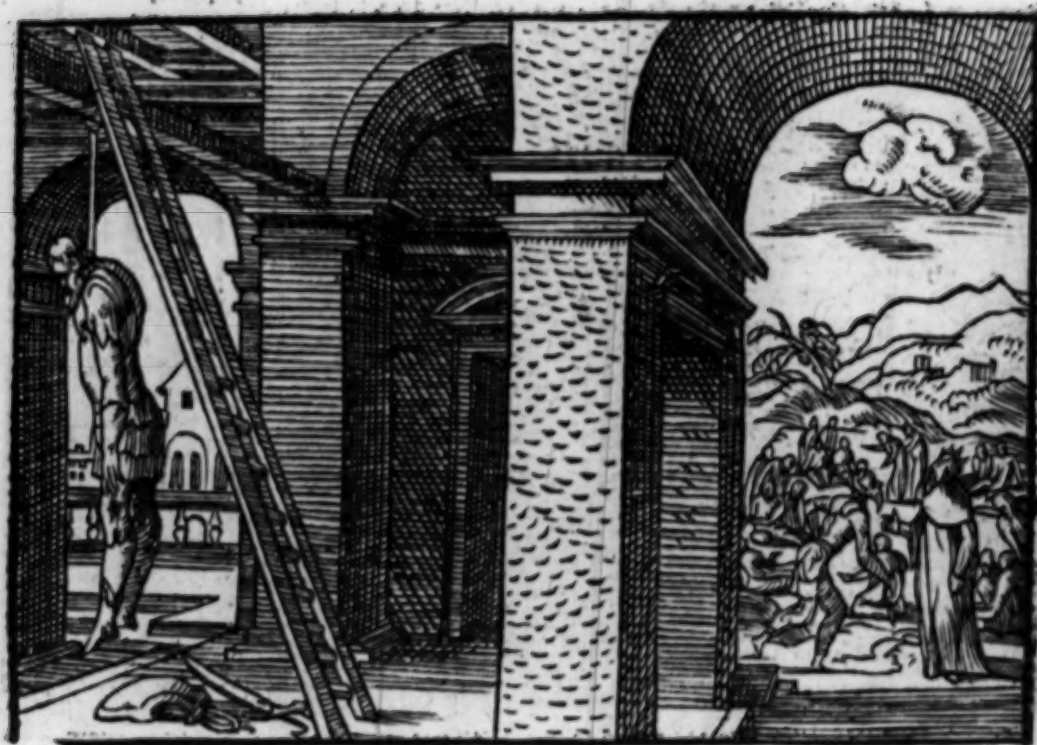
*Saül seing his thre childerne beslain,
His warriars all, and the bataill be lost,
Being wonded, feareth prisonner remain:
Wherfor his lif, with his hande did him cost.*

II. REGVM XIII.



*Ammon forced Thamar his one sister:
Absalon then, for the deed detestable
Mad a banquet, wher he coming after,
Was ther then slaied, of his men, at his table.*

II. REGVM XVII.



Of treason sheweth the false talking coured
 Achitophel, that David innocent
 Absalon taketh, but all is discourd:
 Wherfor for fear, straight to hange himself
 went,

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II. REGVM XVIII.



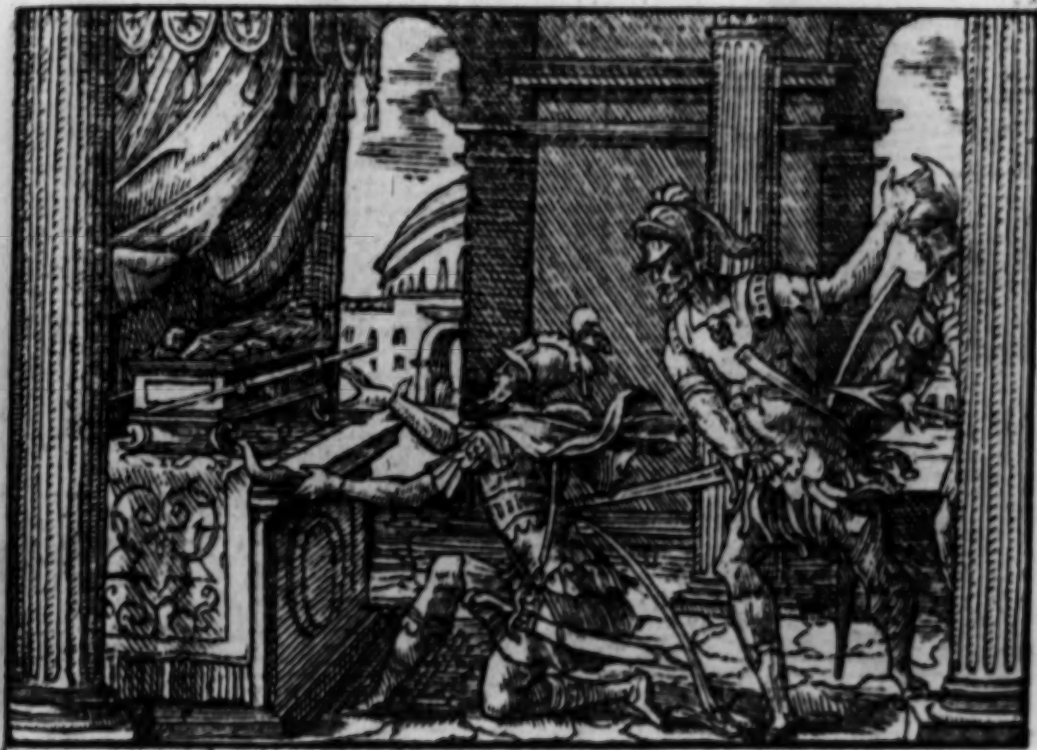
*Absalon is for his wickednes paied:
For god permitteth, willing nomor forbear,
That be the heares hanged remaining staied,
Ioab causeth him die, with strockes of speare.*



*Ioab befor the stronge towne of Abele,
 The dwellers in did somme, and warne them
 last,
 To ielde to him Siba false, and rebell:
 Whose hed anon, to them in he did cast.*

*Salo
 Wh
 To o
 All*

III. REGVM II.



Salomon knoweth Ioab vnfaithfullnes:
 Wherfor angrie, with his mouth doeth comande,
 To death bitter to be put, with cruelnes,
 Allthought touching goddis altar doeth stande,



*The quene cometh frome Saba, for to heare
Salomon kinge, and his diuin conning:
Wiche being hard, wonderfull did apeare:
Presentes therfor riche mad, him fauouring.*

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III, REGVM XIII.



Obeisſing man, mor then his god aboue,
 Fed his bodie a prophete in Bethel:
 But in the waie, when thence he did remoue,
 Was put to death, with a wilde beaſt cruell.

III. REGVM XVI.



*Therſe being rond about beſieged,
Zambri maing not no wiſe awai tourne,
Durst affaut none ſuffer, ſor affliged:
Wherfor himſelf in his palaice doeth burne.*

III. REGVM XVII.



*When on the earth, no rain god did release,
In the torrent of Carith drancke Helie
With tow rauans, as to god it did please,
Were bread and win, to him brought faichfullie.*

M

III. REGVM XVII.



*Praing his god Helie mad to relieue
 Be diuin power the childe of his hostesse:
 Wiche beholding, her childe to be aliue,
 A holie man him to be, did confesse.*



*In wildernes Helie seeth an Aungell,
Water, and bread shewing him, in that whill:
Be whose vertue, after he hath eate well,
Cometh to the top of Oreb goddis hill.*



*Helise did the people pacifie,
 When hunger sor did him vexe, and moleste:
 With litle bread did him so satisfie,
 That encreasing, therof had some of rest.*



*The Siriens brought Helise all blinded
Of god into Samarie, then hartlesse:
Then do we se how god wolde, and minded
That left thei were go, together harmelesse.*



Iehu seing Iezabel be kepth fast
 Within a towr, broken of her high minde,
 Her bodie down caused thence to be cast:
 Wher deuoured was, of dogges, in her kinde.



*To be buried is laied a man sterke deade,
 Within the tombe of Helise prophete:
 Wiche as the bones he toucheth listeth his heade,
 And reliued, riseth straight on his feete.*

I I I I . R E G V M X V I I .



*Israel is kept fast in Asirie:
But the wicked, wiche on god no trust sette.
On Israel holding all Samarie,
Ar put to death, with leons fiers, without lette.*

*The
Hier
The
Slain*



*The Assiriens, thinking be their great deedes,
Hierusalem to force, with mightie hande:
The Aungell did, being then at their sides,
Slain a hundred, five and fiftie thousande.*

IIII. R E G V M XIX.



Of the Hebrews the great persecutour
Sennacherib, worshipping his Idole
Slain was, without other executour,
But his childerne, drawen into monopole.



Ezechias sicke a bed in great smart,
 Was be Esaie warned of death so stronge:
 Then he praied god fearfull, with all his hart,
 Wiche healed him, and his lif did prolonge.



*The holie law, in the boocke conserued,
 Red is befor Iosias king of might,
 Wiche willeth sure, that it be obserued:
 So mindeth walke faultles in his goddes sight.*



*All wicked deedes are then awai toured,
 When Iosias walketh in holines:
 On the altars the false priestes are burned:
 For what god hateth, he seeth with werines.*

TOBIÆ I.



*Keping Tobie prissonner men wicked,
 Neuerthelesse his god beareth in minde
 So feruentlie, that in his hart stucked,
 Woorckes of mercie to shew of eurie kinde.*

TOBIAE VI.



*The childe Tobie holdeth fast in his hande
 This so great fishe, putting him in surtie:
 Then him clensing wiselie he doeth demande
 Of Raphael, his owne true propertie.*

TOBIÆ VIII.



*Tobie putteth of the same fishe the gall
The colles vpon, and to god doeth trust sure:
Wherfor Sara to his wif letting fall,
Bond the Aungell, the enmie of nature.*

TOBIÆ XI.



*His good father reioysing verie olde,
With a good zeale Tobie at his coming,
A will the gall on his eies he doeth holde
Of this his fishe, thence his sight restoring.*

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EN

I V D I T H X I I I .



*Holophernes with Iudith is in loue,
But she anon paied him for his follie:
For as he was droncke, that he colde not moue,
She killed him, deliuring Bethulie.*

HESTER VII. & VIII.



Wich Assuere Hester in fauour come,
 Sauered from death all the people Ie wishe:
 Mad hange Aman, wicke wolde hange in his
 rome
 Good Mardoche, most wicked and piuishe.

DANIELIS III.



*The thre childerne woorshippe not the Idole:
 Wherfor a liue ar thrust in the fornace:
 Down the Aungell cometh that doeth them
 console,
 Harmelesse frome fire, keeping them in that place.*

DANIELIS V.



Balthasar seeth a hande and doeth beholde,
 Upon a wall writting his mishappe:
 For he drinking in the temples vases to bold,
 To leese anon his kingdome doerh not scappe.

DANIELIS XIII.



*In Babilone worshipped the dragon,
Of Daniel is with meanes sure mete withall:
For a morsell, wiche to deuoure is gon,
Casting to him, bursted, and dead did fall.*

DANIELIS XIII.



*Frome the leons deane is Daniel saue brought out,
 God permitting him receaue no outrage:
 His enmies all in a sore feare be put,
 And in his sted deuoured, with great rage.*



Jonas thinking frome his God for to flie,
 On sea sailling, ther came suche a tempest,
 That the shippmen him did cast in boldie:
 Wherfor anon the water was in rest.

IONÆ II. & III.



*Daies and nightes thre in her bodie the whall
 Ionas did kepe, and then coost him to lande:
 Where of his god heare did the voice to call,
 Wiche him go preshe, to Niniue dit commande,*



*Criiing Ionas that god willeth subuert
Niniue, then thei do penitencie make:
K^{INGES}inges, and subiectes men se them to conuert,
To god mightie, wiche his vengeaunce kepeth backe.*

II. MACHAB. III.



*Wonderfull is the heauie punishment,
 Wiche frome the skie cometh stricke Heliadore:
 When the treasure to robe taketh commission
 Wiche goddes temple doeth both deacke, and
 decore.*

II. MACHAB. VII.



Seuen bretherne ar put to death bitter,
 Keeping the law of god, with deuotion:
 So is with them their godlie deare mother,
 Wiche bringeth them, to the execution.

Il y a dans le présent Volume
194. figures & sculps dans le Genèse
72. dans l'Exode 63. & dans le Lévitique 54. /

